



WOMEN

Lutheran World Federation

February 1977

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LWF International Consultation for Women in Colombo, Sri Lanka December 1976

Colombo, SRI LANKA, was the setting for the latest meeting on an international level of Lutheran women from all over the world - the first since the consultation in Bastad, SWEDEN in 1969. The Bastad consultation had brought about a decisive change in that it had initiated the hiring of an LWF woman executive staff member to start work with and among Lutheran women on the international level. As a result of this, a communication network between women of the different member churches had been built up, leadership development seminars had been organized and efforts to improve the situation of women in their churches and societies had been started. Seven years later it was clear that a start had been made but it was also obvious that a tremendous task still needed to be accomplished. "What have we accomplished in the past years and what should be our direction for the future?" were questions asked by the participants of the 1976 consultation whose task was nothing less than to evaluate past activities and to plan the next steps for the years ahead. This 1976 consultation brought together the largest and most representative group of women from Lutheran churches since the beginning of the LWF. Among the 75 participants at the consultation

47 were delegates of member churches and 16 attended the consultation as resource persons or ecumenical delegates. The presence of a large number of ecumenical delegates reflected the wish of Lutheran women around the world to establish closer contacts with women's organizations of other denominations. Recognizing that women of different denominations are engaged in the same struggle, the participants expressed a strong desire to coordinate the activities of those organizations.

Greatly contributing to the success of the consultation were the different experts sent by several governmental and non-governmental organizations such as the International Labour Office, the Food and Agriculture Organization, the Economic and Social Council of Asia and the Pacific, the International Planned Parenthood Federation and the Asian Women's Institute. Representatives of these organizations shared their expertise with the different working groups and their advice with regard to the planning process was greatly appreciated.

The largest proportion of delegates came from member churches in Asia, which sent 16 women to the consultation. This was a determining factor in selecting the location of the consultation. The European churches

LWF Consultation for Women

sent 15, churches of Africa 9, churches of North America 6, and churches of Latin America 2.

The two major topics of the consultation were "*Women and Human Development*" and "*Women and Proclamation*". These topics were not selected randomly as they represented those areas which emerged from different leadership development seminars as the most important ones. Furthermore, when planning the seminar it was felt that a thorough dealing with those questions was a necessity if one wanted to be able to plan in a responsible way for the future.

Two major lectures were delivered on the topic "*Women and Human Development*". One was given by Dr. Krishna Patel, a lawyer and economist from India, who is presently employed by the International Labour Office as programme officer for women workers questions. In her presentation entitled "*Self-Reliance for Women*", Dr. Patel described the various kinds of oppression in working and in private life which women experience in all countries, whether developing or industrialized. Their burdens vary in degree, but the facts remain that in all countries women have limited job opportunities, get the lowest wages and are the first to be let go in times of economic crisis. In most places in the world women work far more than men. However, their work does not appear in statistics, because only paid labour is accounted for and does not include the physically often more exhausting work in the household and in the fields that is done by women. According to ILO research women of Western Europe, holding jobs outside the home, work 60 - 90 hours a week, while employed men work 40 - 48 hours. In Leningrad 2/3 of women suffer continuous exhaustion yet public opinion is not concerned with that fact. In rural

areas of developing countries women carry out heavy physical labour from early morning to late evening and that is regarded as "natural", as a matter of course.

According to Dr. Patel the solution of this complex problem is self-reliance for women. (She used the term "self-reliance" in a broader sense, meaning also self-support, independence and self-confidence.) The greatest problem for women is dependence and the immobility resulting from it. Women do not exercise control over their destinies and do not as yet have adequate bargaining power. It is always someone else who decides what their options are. As a result, in the economic and social field women move from one non-choice to another.

Dr. Patel called on women to start unlearning the habit of dependence through instituting special types of educational measures that would make a woman aware of her dependent status. In learning to be self-reliant she can become the master of her body, mind and destiny. She further concluded that no country could call itself self-reliant as long as half its population, the women, continue to be in a state of dependence.

The second major lecture on the topic "*Women and Human Development*" was given by Dr. Mechtild Fischer, officer in the women's affairs task-force at the ministry of Nordrhein-Westfalia, Federal Republic of Germany. In her presentation Dr. Fischer stressed the importance of solidarity and partnership among women. By solidarity she meant the mutual willingness to support each other. Partnership was described as the determination to cooperate while learning the ability to carry out conflicts. Without developing solidarity and partnership among each other women are not capable of contributing de-

cisively to human development. In making some practical suggestions Dr. Fischer urged women :

- to cooperate in social and religious movements and (at the beginning) to pay special attention to their own interest in family, church, trade unions, etc;
- to work on conflicts of their own societies and on conflicts between their own and other societies;
- to make the first steps towards activity in areas of common interest ;
- to analyse power-structures without regarding them as unchangeable; to be flexible and to use creative fantasy;
- to create a common empirical level possibly on the international scene in order to solve conflicts and to experience success jointly.

In order to illustrate the necessity of women's involvement in concerns related to human development Ms. Jane Cottingham presented a case study, entitled : "*Bottle Babies*". This case study was selected for two reasons :

- a) it presented a concern which is common to women from both developing and industrialized countries;
- b) it demonstrated that actions of caring people can produce some change.

The presentation by Ms. Cottingham and the film : *Bottle Babies* stressed the problems which arise from bottle-feeding infants especially in developing countries. Through the advertisements of large multinational companies women in developing countries are led to believe that bottle-feeding is better than breast-feeding. Well-meaning they turn to bottle-feeding without being

equipped with clean water and other necessary hygienic conditions and without being in the position to afford to follow the instructions carefully. The result is often malnutrition, disease and finally death.

It is important that women be made aware of the scientific facts on the one hand and of the negative effects of advertizing on the other.

These lectures by Dr. Patel, Dr. Fischer and Ms. Jane Cottingham greatly contributed to the ability and willingness of sisters coming from industrialized and developing nations to start an open and honest dialogue with each other in solidarity. Another contributing factor was the rather homogenous background of the participants which reflected the overall middle class character of Lutheran churches. This fact was pointed out on several occasions when the participants were reminded not to limit their efforts to concerns directly affecting middle class Lutheran women. The consultation demonstrated the joint willingness of women to speak on behalf of the voiceless and to champion the cause of the most poverty-stricken.

The topic "*Women and Proclamation*" was presented to the consultation by Dr. Anna Marie Aagaard, assistant professor of systematic theology at the University of Aarhus, Denmark. She began her lecture by quoting Julian of Norwich (14th century) ("*Revelations of Divine Love* ", chapter 6) : "Because I am a woman should I therefore believe that I ought not to tell you about the goodness of God..?"

Dr. Aagaard then went on to tell the significance of the story of Pentecost, which tells us of God's dreams about one people out of the many peoples, one people believing enough in God's Spirit to let God's dreams become reality. Pentecost means that

LWF Consultation for Women

men and women become seers of God's visions, they become a church.' Women are as much an integral part of this one people of God as are men. Dr. Aagaard called on the participants not to allow anyone to destroy their 'hope of one holy people, where also women are recognized as God's witnesses and let nobody destroy the love with which women also are called on to make the Kingdom real on earth. Let us take courage from each other and oppose all theology and all church structures which make us less than what we are : women loved enough by God to embody God's own visions.' It is important, said Dr. Aagaard, that we as individuals, but also as a church, start living the Gospel thereby making the Gospel trustworthy. For the Gospel must not only be true, but also trustworthy. She called on women 'to help each other to get rid of the inherited inferiority complexes and the lack of faith which lead us to consider others: the men, the powerful, the bishops and church-bureaucrats as being "more church" than we are.' Church structures and other appearances might tell us otherwise but we have to know that we women belong to God's people and we are entrusted with a calling to proclaim and live as a community of love in spite of all obstacles. We have to know, that 'before being objects for development programmes, food distributions, and human rights-aid, before being objects for mission and evangelization, before somebody else does something for us we are subjects - women, loved by God and able to love.'

The fact that the participants of the consultation were willing and able to be witness of God's dreams was proven in a beautiful way in the morning devotions. Each day a different geographical unit was

responsible for that event, and each day the morning devotion became a unique and unforgettable experience. The creativity demonstrated during those hours was overwhelming. Besides songs, prayers, scripture readings and homilies, we experienced dialogues, role plays, dances and many different symbolic actions, including a real footwashing ceremony. All this was a welcome change to the usual "hymn - prayer - scripture - reading - homily - prayer - hymn" syndrome.

Very important work was accomplished in the working groups which devoted their prime attention to defining the needs of women. It was recognized that any responsible planning for the future could only be accomplished on the basis of a careful analyses of women's needs. The deliberations took place in five issue groups, centering on :

1. Women and Education
2. Women and Rural Development
3. Women as Agents for Change
4. Women and Economic Development
5. Women and Population Education

The groups' reports made it obvious that the needs of women are manifold in all these areas and that concentrated efforts are necessary if one wants to solve some of the burning problems. Awareness-building and education for self-help appeared in all cases on top of the priority list. In the course of the deliberations it became clear that church-related women's organizations cannot continue with their traditional activities alone, but they must redefine their tasks in order to respond to the needs of women in their churches and societies.

Special attention was given to the situation of women in churches. It was amazing to see that despite the

differences in cultural backgrounds of people the experience of women in churches is very similar. Generally women feel that they are kept outside the church structures and that their talents and potentials are not fully recognized. They feel that the churches are reluctant to spend money on the education of women for different levels of leadership. There is also little understanding of the refusal of churches to ordain women into the ministry. Women see that as a reluctance on the part of the churches to recognize the full humanity of women. It was felt that the proclamation of the Gospel is hindered by the churches' refusal to live the new community in Christ and by the lack of readiness to use the talents and potentials of women. The consultation participants wrote an open letter to the churches and formulated several recommendations aiming at improving their situation in the church.

Much attention was also given to the question of ecumenical cooperation. Women recognized that for them it is often easier to cooperate ecumenically for they are then less hindered by immobile structures.

Impatience was expressed with the slowness of the churches to build ecumenical relations and cooperation on the local, national and international levels. Women pledged themselves to show a better example by initiating ecumenical cooperation on the local level and by calling the LWF Women's Desk to cooperate in the establishing of an ecumenical liaison group among women's organizations which would enable them to coordinate activities on the international level.

Besides the internationally composed issue groups opportunity was given for participants from the same continent to gather in order to allow for discussion of their specific

needs and for working out their own strategies.

The consultation in Sri Lanka also contributed greatly to the preparation of women delegates for the coming LWF Assembly. For most of the participants this event was the first international consultation they had attended and the experiences gained will hopefully facilitate their participation in Dar-es-Salaam.

LUTHERAN WOMEN AROUND THE WORLD

this documentation includes reports of Lutheran Women's Organizations and the results of a survey with regard to the involvement of women in their churches. 168 pages.

Now available from :

*Women's Desk
Lutheran World Federation
150, rte de Ferney
1211 Geneva
SWITZERLAND*

All in all, the consultation in Sri Lanka was a week full of work, full of joy, full of sharing, caring, dreaming and hoping for a future where women and men will mutually recognize each other's dignity, where women and men will work in partnership for a just and peaceful society and where women and men will build a church which will be an expression of the new community in Christ. The Sri Lanka consultation was a step forward but made the participants aware that a great task still lies ahead of us all. They recognized that we have to use all our energy to work towards our goal and that many prayers, much strength, support and solidarity will be needed if we want to be successful.

LWF Consultation for Women

Let me conclude with a part of the closing litany of the consultation which was prepared for that event by Julie Stine, USA :

Leader : We recognize the tasks that lie ahead

Response: The times we will be singing

Leader : The times we will be crying,

Response: The moments we will seem to be alone,

Leader : But the other moments when we hold hands with a sister or brother,

Response: And feel you very near.

Leader : Give us courage to walk new roads,

Response: And give us the courage to sing new songs,

Leader : And give us the courage to dream new dreams,

Response: But show us the day

Leader: Or the hour

Response: Or the split-second of time

Leader: When that new road can be walked,

Response: When that new song can be sung,

Leader: When that new dream can be shaped into reality.

Response: We belong to you .

Leader: We belong to each other.

Together: We bring the gift of our lives to you and to each other, in the name of the Christ.

Amen

Eva Zabolai-Csekme

.....

U R G E N T

We are looking for

POSTERS and CARICATURES

which highlight women's concerns and/or their situation. Language can be either English, German, French or Swaheli.

We need this material for our Assembly preparation.

Please, send it to :

*LWF Women's Desk
150, Rte de Ferney
CH-1211 Geneva
SWITZERLAND*

Recommendations

RECOMMENDATIONS TO THE EXECUTIVE COMMITTEE

First recommendation :

The LWF International Consultation for Women, Sri Lanka, December 1976, had as a major focus women's social and economic status. As a consequence we recommend that the LWF Executive Committee :

1. implement just and creative hiring and employment practices and urge member churches to adopt similar practices.
2. intensify its efforts to alert church leaders about violation of human rights of women. This should include increased funding to create an additional staff position to be held by a woman executive in the area of human rights and international affairs.

Second recommendation :

The LWF International Consultation for Women meeting in Sri Lanka, December 1976, discussed matters related to the participation of women in the life and work of the church. It was strongly felt that special measures must be taken to ensure that questions related to the partnership between women and men be taken seriously and dealt with at the Assembly in Dar Es Salaam. Therefore, the Consultation recommends, that the Executive Committee of the LWF take the necessary steps toward the establishment of a policy and reference sub-committee of the Assembly, which would deal specifically with questions related to the participation of women in the life and work of the churches.

LWF Consultation for Women

RECOMMENDATION TO THE ASSEMBLY

Because both women and men are called to become the heirs of God's Kingdom (cp. Cd. 1,15) 1.John 3:2,

Because both women and men constitute the church and have a common responsibility for its mission and service,

Because the dignity and special gifts of both women and men must be recognized,

The LWF International Women's Consultation, Sri Lanka, December 1976, calls upon the churches to let their structures and programs become true reflections of the new community in Christ between women and men by establishing special policy measures providing for adequate involvement of women and women's concerns in all policy making and in all programs.

We further call upon the churches to provide guidelines for inclusive language.

We call upon the churches to help create changed attitudes that will recognize women's dignity.

RECOMMENDATION TO THE LWF AND ITS MEMBER CHURCHES

In recognition of ecumenical and bilateral dialogues and cooperative activities of denominations on different levels in the life of the churches, the LWF International Consultation for Women, Sri Lanka, December 1976, expresses appreciation for these efforts and urges their continuation.

We understand these efforts to be motivated by the command of the gospel to make visible the unity of the church so that the world may believe.

At the same time we are concerned by the fact that some churches emphasize their denominational and confessional identity at the expense of Christian unity and service. The trustworthiness of the church in proclaiming the gospel is at stake. The suffering world cries for the wholeness of the gospel expressed by the churches in united witness and service.

For too long, the initiatives of lay persons, especially women, in common witness and cooperation on the local level have been unrecognized.

We deplore this and call upon churches to recognize these initiatives and to ensure women full opportunity as equal partners with men to contribute to the ecumenical movement.

We pledge ourselves and call upon our churches to intensify their actions in ecumenical cooperations and in manifesting Christian unity.

RECOMMENDATION TO COMMISSION ON WORLD SERVICE

The LWF International Consultation for Women, Sri Lanka, December 1976, discussed the impact of development projects on the lives of women.

Emanating from these discussions were the following recommendations to the Commission on World Service ,

- I. that all development projects of world service take into account their impact on women and that they be evaluated in accordance with the following :
 - a) Do women participate in the initiation and the Direction of the project ?
 - b) What are the benefits of this project for women ?
 - c) Does this project increase women's option ? What are the political, economic and cultural implications of this project with regard to women ?
 - d) Does it reinforce church and social structures that exclude women ?
- II. That literacy programs be intensified.
- III. That the Community Development Service make a lump sum available to be used for local projects requiring limited funds, e.g. pottery, small scale farming implements, marketing skills, etc.
- IV. That regional consultations on "Women and Rural Development" be initiated.
- V. That work for provision of pure water and sanitation be intensified, that special health care, hygiene, child care and nutrition programs for women be established.
- VI. That this recommendation be shared with cooperating donor agencies as well as churches initiating the projects.

LWF Consultation for Women

RECOMMENDATION TO COMMISSION ON CHURCH COOPERATION

The LWF International Consultation for Women, Sri Lanka, December 1976,

- a) devoted considerable time to the negative effects of bottle feeding. We request the Commission on Church Cooperation to alert all personnel of member churches with whom it cooperates regarding the problem of bottle feeding and the advantages of breast-feeding.
- b) reiterates the unanimous request from the Leadership Development Seminar held in Indonesia, October 24th to November 2nd, 1975, independently from the Hong Kong Lutheran Women's Fellowship Association, that a person be employed to carry out work with and among women in Asia (job description as seconded in the minutes from the second meeting of the LWF Advisory Committee on Women in the Church, January 1976.
- c) strongly urges the Commission on Church Cooperation to provide for the employment of a person to work with and among women in Africa. The job description would be similar to the one for the person working as the Asia Women's Secretary.

RECOMMENDATION TO THE COMMISSION ON STUDIES

- I. The LWF International Consultation for Women, Sri Lanka, December 1976, expresses its deep appreciation for the encouragement and work of the Commission and Director and Staff of the department in being advocate for women in the LWF and in the member churches.

We recommend that the Commission on Studies :

1. establish a Women's Desk within the Department of Studies and staff it with at least two fulltime executive staff members.
2. fund the Women's Desk to meet the increased needs of women in member churches and to act responsibly in initiating programs that will assist women in developing to their fullest potential.
3. involve women in biblical and theological studies and urge the Executive Committee to involve women in the working groups responsible for carrying out bilateral dialogues and in the staff and board of the Strasbourg Institute.

- II. The LWF International Women's Consultation, Sri Lanka, December 1976, recommends that the Commission on Studies ask the Women's Desk to cooperate in a meeting of ecumenical and denominational women's organizations in order to explore the possibility of forming an International Ecumenical Liaison Group of Church Women's Organizations.

MANDATE FOR WOMEN'S DESK

The LWF International Consultation for Women, Sri Lanka, December 1976, reaffirmed in principle the mandate for the women's desk as stated by the Bastad Consultation. Additional needs of women were identified as follows :

1. Training for professional leaders (staff) for women's organizations.
2. Consultative services to assist in designing programs and projects appropriate to regional and local needs.
3. Assistance in the education for responsible parenthood and a more equitable distribution of the world's resources.

RECOMMENDATION TO COMMITTEE ON COMMUNICATION

The LWF International Consultation for Women, Sri Lanka, December 1976, noted the significant role communication plays in conveying the concerns of women and in building accurate images of women as they work out their participation in God's Mission.

The consultation participants, therefore, recommend that the Committee on communication :

1. intensify its efforts to communicate positive images of women which recognize their capabilities, insights and contribution.
2. communicate women's concerns as an integral part of the information that it distributes to the LWF and its member churches.
3. invite women to participate in training experiences on communication.
4. encourage the hiring of women in communication staff positions (including RVOG).
5. bring these concerns also to the attention of the World Association of Christian Communication.

A Letter to the Member Churches

Dear sisters and brothers in Christ,

Grace and peace from God through Christ in the Holy Spirit.

We are writing to you on the 3rd Sunday of Advent, the Sunday of St. John the Baptist. He was a forerunner for the Kingdom of God and yet: the least in the Kingdom of Heaven is greater than he.

All women and men who have been baptised into God's Kingdom are now the hands and the feet of this Kingdom on earth and called to recognize each other as people preparing the way of the Kingdom.

The LWF International Consultation for Women, Sri Lanka, December 1976, once more has made us women aware of our responsibility as Christians for the mission and service of the Church and the creation of one just world.

We want to share with you some of the concerns which emerged during our days together.

As Lutheran women we have renewed our commitment to education in the church. We believe that education is a continuing process aiming at the full potentials of each human being. Particularly we want to stress the need for education of the laity of the churches especially the women so that lay people become responsible church members involved in policy-making at all levels and able to assume leadership roles.

Many Lutheran churches have already made the ordination of women possible. Thereby they have responded to God's calling also women to become pastors and in the future bishops. We ask member churches not ordaining women to take necessary steps to do so. We ask you to review your employment policies especially those related to theological faculties and ask that you make provisions for educating and employing women as members of these faculties.

We are aware that a stronger emphasis on education of lay people and the realization of women's work as an integral part of the church's work require a reordering of budgetary priorities.

As we have listened and learned, we have become even more keenly aware of the plights and needs of our sisters in rural areas. We need to intensify efforts in rural development and especially focus on the impact of development programs on the lives of women. We urge you to evaluate each development project against the following four points:

- a) Do women participate in the initiation and the direction of these projects?
- b) What are the benefits of these projects for women?
- c) Does this project increase women's options? What are the political, economic and cultural implications of this project with regard to women?
- d) Do they reinforce church and social structures that exclude women?

We have heard also the cries of suffering from single parents, from single, widowed and divorced sisters telling us how neglected they feel in our churches. We plead that their dignity be affirmed and that their plights be met with increased efforts, to create a just society and a caring community.

As we have focussed on women's concerns, we are aware that these concerns are of importance also to men. We call upon you to gather both women and men for meetings and seminars that would deal with partnership.

In all our worship and in our service we make known to the world not only the triune God in whom we believe but also the images we have of one another as God's people.

May we together be instruments of God's grace on women and men.

May God's mercy and strength be with you.

The Participants of the
International Consultation for Women
of the Lutheran World Federation

Call to Participants and Women's Organizations of Member Churches

The participants of the LWF International Consultation for Women, Sri Lanka, December 1976, committed themselves to be initiators to support one another and through their solidarity to advance as full partners in mission.

The Consultation therefore called upon the participants and the women's organization of their member churches to :

1. Encourage and assist women in their spiritual growth.
2. Provide opportunities for enabling women to be aware of their potential and to develop it to the fullest extent.
3. Conduct leadership development experience.
4. Work in cooperation with other Lutheran, other denominational women's organizations and other governmental and non-governmental agencies which share common goals for meeting the needs of people.
5. Act as agent of change to work toward wholeness in the church and a just and equitable society.
6. Establish literacy programs.
7. Educate women in understanding nutrition and its importance to human development at all ages.
8. Educate men and women for responsible parenthood.
9. Encourage the initiation of small-scale projects to benefit the women in their local area (handicraft, pottery, improvement of agriculture techniques, accounting and marketing, food preservation, etc.).
10. Implement just and creative hiring and employment practices in their own organization and urge their churches to adopt similar practices.

Babies, Bottels and Breast-milk

Bring up your baby with love and Lactogen. Dis now important new for dem. Now Lactogen better food cos it don get more protein and iron, all de important things that go make pikin strong and weil.

Lactogen full protein now get more cream taste and Nestle den guarantee um. Lactogen and love.
(Transcript from tape recordings of radio advertisements in Sierra Leone in 1974. The language is Krio-broken English.)

Reproduced in "Bottle Babies" a guide to the baby foods issue compiled and edited by Jane Cottingham).

It is generally stated by doctors and other investigators in the Third World that the bottle is a status symbol among poor mothers. How much this attitude of mind affects mothers in Sri Lanka is hard to say. But it is a fact that even among women who can breastfeed their babies the formula baby milk food marketed in convenient form have become what they are meant to be, a convenience. Many mothers also believe that it is just as good or better for the child.

Among mammalian species the breast primarily and quite apparently

became a part of the female anatomy for lactation. In the last 50-70 years it has receded to only a part of its function as an adornment, an erotic object and a weapon of female conquest.

The cows, pushed by the multi-nationals, have been taking over in the developing countries whose economies and nutritional state has been considerably affected by the drying up of this most natural of resources. It has been replaced by expensive, profit-oriented artificial milk food following the non-use of the most hygienically produced, sterilised, protected, correct-in-formula natural food which comes in non-renewable (no recycling problems) attractive containers, depending of course on the whims and fancies of that most universal producer, nature.

At the International Consultation for Women of the Lutheran World Federation in Colombo, Sri Lanka, December 1976 a film entitled "Bottle Babies" was shown and commented by Jane Cottingham. The film--made by Peter Krieg of West Germany--which at first could not find support among film or television, state or even church authorities, is a rather harrowing documentary on the devastating malnutritional and health risks a

baby runs when these milk foods are put in the hands of illiterate and poverty-stricken mothers who do not know the concept of sterilisation, are ignorant of the importance of boiled water and leave the making of the milk to slightly older children. Water in any case is the sickliest of the backwoods of Asia, Latin America and Africa is not water as we know it. It is often a brackish or muddy concoction skimmed from the surface of shallow pools and waterways.

The film made mainly in Kenya focuses on the living standards of the derelict hutments of the African peasantry, the conditions in which they work and the manner in which the milk is made. It goes into the hospitals where babies are brought suffering from severe diarrhoea and dehydration. The children are in any case malnourished and the mothers cannot understand why this is so when the posters and calendars, which publicise beautiful pictures of chubby babies supposedly fed on baby foods, say that it is THE best thing for their children. The radio tells it to them in their own language and advertisers fill their minds with extravagant praise about the virtues of such food.

The film ranges through the hospitals where dehydrated babies are treated, and pot-bellied infant-skeletons strain and scream in misery. Its signature is the dirt-encrusted feeding bottle, which, with a carton of milk is often left on the grave of a dead child.

In this scenario of ignorance and misery what strikes one most forcibly is that mothers who work are mainly doing so in the nearby gardens, quite possibly as agric-

ultural labourers or tending their own plots. Their babies are slung on their backs. How much more sensible it seems to feed the baby where they are than go home to make the bottle.

Professor Priani Soysa, who was present at the showing the film, observed that the situation in Sri Lanka is more-or-less the same. Digestive infections and dehydration are common among babies who have been fed on the bottle. Many babies are weaned within six weeks and actually up to six months they gain weight. Then, Dr. Soysa said, economics catches up with the mother and she starts diluting the milk to make it go a long way. The child loses weight rapidly.

As the Professor pointed out we are of course free in this country of the bulldozing psychological impact of high-pressure advertising and the unethical methods of commercial companies with which they wean mothers away from breast feeding their infants. No milk nurses are allowed into our hospitals as they are in Singapore and some African countries to indoctrinate the mother while she is still in hospital.

The professor also made the point that 95% of mothers can breastfeed their babies. Only 5% cannot do so for physiological reasons.

If the bottle is associated with babies it is equally associated with the working mother. We may look at the statistics in this country and wonder whether it is actually because the majority of women are working that the bottle habit is so widespread. In Sri Lanka only about 25% of women are in the labour force. According to the 1971 census out of a total working population of 3,622,000

only 815,000 are women. Of these too the largest number work on the plantations close to their homes while about 20% work in the traditional agricultural field. There are others who are self-employed in spinning and weaving, etc. while 103,000 are engaged in industries and can be taken as living away from their workplaces.

But for the present we can even forget this sector of the female population with their peculiar problem and concentrate on the bulk of stay-at-home mothers. And this large group naturally will be the poorer of the two as only one partner will be working; but they too have to meet the recurring outlay on artificial milk foods.

We cannot really fault the companies on the manufacture, packaging, etc. composition of the baby foods. It is the lack of proper knowledge or hygienic conditions in the home that make them dangerous. It's like going along with the don who said that cannabis by itself is harmless so long as it is not spiked with heroin and ignoring the risk in either case.

"Bottle Babies" (the document) contains comprehensive documentation drawn from many sources including evidence given by eminent paediatricians at the famous Berne trial where Nestlé sued the Third World action group for its publication "Nestlé kills babies".

A summary of these various statements are illuminating from a variety of sources and eminent men. They include Derrick B. Jelliffe of the School of Public Health, Los Angeles, Prof. Michael Latham, Medical Research Centre, Nairobi, the FAO report in

defence of breastfeeding, Dr. T. N. Uateinlema of Tanzania, Nicholas Wade (Bottle feedings: adverse effects of western technology, etc.

A summary of their collective views would go something like this: The decline in breastfeeding in recent decades has led to a rise in marasmus and diarrhoeal disease and added to the problem of infant mortality. One of the major causes of ill-health and malnutrition among infants is bottle feeding.

FAO says: Early weaning can be singled out as the main cause of malnutrition among children in developing countries. Severe malnutrition associated with early weaning can lead to permanent physical and mental damage.

The change-over has been attributed to high pressure advertising and distribution of milk formulas by commercial companies. Aggressive promotion of artificial baby foods has led to their widespread use as against the breast.

Recent research has shown that breast milk is not only hygienic and safe but that it has its own in-built anti-infective properties which have immunological elements. These protective elements act against intestinal infections which the artificial foods cannot do.

Besides the study points out that human milk has an abundance of nutrients needed for the growth and development of the central nervous system and the brain.

Perhaps one of the most important elements in this contest between bottle and breast is the psychological reflexes of the mother. Anxiety, uncertainty or lack of interest can lead to what is known as a let-down reflex. Professor

Jeliffe, giving evidence at the Berne trial, said: "The phrase 'if or when your breast milk fails' is the best sabotage to the let-down reflex I know".

Professor David Morley in "Paediatric Priorities in the Developing World" refers to some of the immediate circumstances which can affect a mother: Too often the result will be that the overworked midwife makes the immediate diagnosis of "not enough milk" or "milk does not suit the baby" and either the baby is removed or at best a temp-

orary bottle is given. The effect of the bottle is to further diminish the mother's confidence and to encourage the baby to accept more easily the milk which is so often over-sweetened.

Various countries in Europe have started campaigns for the re-instatement of breast milk for the baby. Perhaps in this country we could for a start begin with the non-working mother till our ship comes home and we can think in terms of extended maternity leave and other benefits for the working mother.



**CARIBBEAN LUTHERANS SEEK CLOSER COOPERATION,
ASK CONTINUING HELP FROM LWF**

*LWF INFORMATION
Febr. 10th, 1977*

Paramaribo, SURINAM

A recent conference of Caribbean Lutherans here has proposed that the Lutheran World Federation be asked to assist them in dealing with problems relating to the Caribbean area.

Resolutions passed by the conference here also urged greater cooperation and consultation among Lutheran churches in the Caribbean and suggested that the description of the LWF office for Latin America be changed so that the area of concern clearly involves the Caribbean region.

The consultation - attended by Lutherans from Surinam, Guyana, Venezuela, Trinidad and the Bahamas - also stated that the "human and legal rights of women in certain areas of the Caribbean are more frequently violated than in other areas of the western world." The issue of human rights in the Caribbean "often overlooks the question of women's rights", the participants said, and asked the LWF to "commit itself to sharing in the struggle of women by offering its resources and expertise to appropriate Lutheran and ecumenical groups in the Caribbean region".

STATEMENT OF THE FEMALE PARTICIPANTS AT THE ALL AFRICAN
LUTHERAN CONSULTATION, BOTSWANA, FEBR. 7 - 16, 1977

1. We want to express our appreciation to both, the LWF and our churches, for the possibility to participate in the All African Lutheran Consultation in Gaborone and in the forthcoming General Assembly in Dar es Salaam. This is a good beginning. We believe that this participation makes us women even more aware of our responsibilities as Christians for the mission and service of the church and the creation of one just world.
We call upon our churches for continuing efforts to improve the participation of women by involving them more in the decision-making processes on the local, regional and national levels and measures should be taken to ensure full participation of women in the work and life of the churches.
2. Because education is a continuing process aiming to develop the full potential of each human being, we therefore urge the churches to intensify their efforts in the education of men and women through leadership training and seminars. Women should be educated in order to make them more aware of their potential and abilities in the service of church and society and men should be educated in order to have a better understanding of their role and also to perceive the personality of women as seen in the New Community in Christ.
3. In order to respond fully to the interests and needs of women, provision should be made by the churches for establishing and / or increasing full time female staff working with and among women on the local level.
4. In view of the expressed lack of information on congregational level (especially women at the grass root level) about findings and results of meetings, workshops and conferences, we recommend to the churches to review their modes of information and to establish more platforms for discussion.
5. In view of the crucial issues raised at this consultation (e.g. polygamy, abortion) we recommend that persons be assigned to make thorough and extensive studies on these issues.
We further recommend that these issues be taken up by churches at local and regional consultations.
6. We request that an office in Africa be established for a trained and experienced African woman to carry out work with and among women in Africa. We also urge that the LWF should take steps to employ an executive female staff member from AALA at the LWF Women's Desk and also in other executive positions in the Geneva offices. ◆

Rural women are the poorest section of Africa's population. Neglected by development projects they nevertheless are an essential factor in the development of their nations. This basic recognition was emphasized by Ms. Janet Asare a rural development expert from Ghana who served as a resource person at the seminar in Gaborone .

Attended by 66 women from Botswana, Kenya, Lesotho, Malawi, Namibia, South Africa, Swaziland and Zimbabwe (Rhodesia) this seminar was sponsored by the World Council of Churches, the Lutheran World Federation and the World Federation of Methodist Women. The participants included women of different denominations and representatives of several governmental and non-governmental organizations.

Focusing on the problems of rural women in Africa the seminar attempted to redefine the aims and goals of church-related women's organizations. Church women should listen to the needs of rural women and without patronizing them assist them

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**Ecumenical Leadership Development Seminar for Women
in Gaborone, Botswana**

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development. It was pointed out to the participants that the neglect of the need of rural women was detrimental to the development of the continent as a whole, for - although not recognized - women contribute greatly to the economy of their nations. Women produce and preserve 80% of the food consumed. They care for the well-being of their families, they are heavily involved in animal husbandry and marketing of agricultural and home-made goods. It can be stated that to a large extent education and new technology bypass rural women leaving them to the confines of the traditional sector of labour.

Besides that, rural women's problems are often seen in isolation from those of men and the urban population. Men are generally not interested in and not aware of the problems of rural women and therefore no planning is done to meet their needs.

However, problems of rural women cannot be dealt with in isolation for they are closely linked to the principles of international economy. The functioning of the present world trade and the need for a New International Economic

Order was explained to the participants by Ms. Brigalia Bam, from South Africa, director of the unit 'Education and Renewal' including the Women's Desk of the World Council of Churches. Ms. Bam's presentation was supplemented by the film 'A New Bargain' produced by the UNDP.

Not only injustices in international trade but also the oppression through white governments in Southern Africa was one of the major concern of the consultation. Therefore, if church women want to contribute to the solution of the problems, they have to become actively engaged in the efforts for justice and freedom. This challenge was presented to the participants by Ms. Laurretta Ngcobo from South Africa, presently living in England. The enthusiasm and compassion with which the audience responded to the speech of Ms. Ngcobo revealed how deeply these concerns are linked with the daily lives of the people.

The Bible studies, lead by Eva Zabolai-Csekme, staff of the Women's Desk of the LWF centered on the role of women in the teaching of Christ.

The many needs of women in church and society were discussed in groups, where suggestions for possible solutions were also made. The number of recommendations formulated by the seminar included a call for ecumenical cooperation among the women's organizations of different denominations and an urgent request to the churches to ordain women into the ministry. Besides that the participants of the seminar called on their churches to include marriage counselling into the curriculum of theological seminaries and to improve their marriage counselling services by giving women information about their legal rights within the marriage contract. Churches were further urged to step up their adult education programmes and to organize leadership development seminars for women. The evils of polygamy were also pointed out, and women expressed their hope that the churches will take a clear stand on the side of monogamy as the only basis for a Christian marriage.

The participants of the seminar also urged church-related women's organizations to redefine their aims and goals and see to it that their programmes respond to the needs of women in rural and urban areas.



Twenty eight women from all dioceses and synods of the ELCT attended a leadership development seminar sponsored by the Women's Desk of the Lutheran World Federation, October 11th - 20th, 1976. The event took place in the hostel of the Roman Catholic Community Center in Moshi, Tanzania. The seminar was led by Ms. Eva von Hertzberg and Rev. Eva Zabolai-Csekme, both staff members of the LWF Women's Desk and Ms. Lois Leffler, Director of Field Programme of Lutheran Church Women, the women's organization of LCA, USA, who was delegated and financed by her organization to help with the seminar.

The subjects for the seminar were chosen by a local preparatory committee under the leadership of Ms. Janeth Luvanda, Ms. Veronica Swai, Ms. Victoria Axwesso and Ms. Barbara Kniest.

The opening worship was led by Bishop Kweka of the Northern Diocese of the ELCT. On this occasion Bishop Joseph Sipendi of the Moshi Diocese of the Roman Catholic Church gave a message of greeting and encouragement to the participants.

LWF Leadership Development Seminar for Women in Moshi, Tanzania

1. Methods of Bible Study were presented by Ms. Lois Leffler and practiced in small groups. They were based on those text of the New Testament relating especially to women.

2. Dr. Majorie Mbilinyi, Senior Lecturer at the Department of Education of the university of Dar es Salaam lectured on the topic "OBSTACLES TO WOMEN'S FULL PARTICIPATION IN SOCIETY, THE NEED TO INVESTIGATE, ORGANIZE AND ACT" (Lecture see page 24) She emphasized that the Tanzanian law guarantees equality of women and men, however, reality still has to catch up with standards set by the law. Parents still give priority to educating their sons and traditional customs discriminating against women continue to prevail. She stressed that the speedy development of the country requires full participation of all citizens - women and men. This, however, can only be achieved if the educational standard of the female population is considerably raised.

3. In dealing with Organizational Techniques Ms. Eva von Hertzberg introduced principles and concepts of programme planning, methods of group work and group leadership. Theoretical explanations were accompanied by practical demonstration.

4. U.M.A.T.I., the Family Planning Association of Tanzania helped the participants to understand the need for responsible parenthood through the spacing of child-birth.

5. Dr. Anza Lema, staff member of the LWF, Department of Studies, explained the Relationship between the ELCT and world organizations such as LWF, WCC and UN.

On the occasion of Dr. Lema's lecture, Rev. Albertus Maasdorp, Associate General Secretary of the LWF, greeted the women. He expressed his joy at the establishment of the International Women's Year and the International Women's Decade. He drew parallels between the struggle of his country (Namibia) for liberation and the struggle of women to achieve their rightful place in society. He expressed the hope that one day women and men will live and work in the partnership for which they were created.

6. The Relationship between Men and Women in Dr. Martin Luther's Teaching was discussed by Dr. Gerta Scharffenorth from the Forschungsstelle der Evangelischen Studiengemeinschaft in Heidelberg, West Germany. She stressed that Luther, in contrast to Middle Age customs, recognized the importance of partnership between women and men. Luther even understood the importance of inclusive language and in his German translation of the Bible consciously changed the words "sons of God" into "children of God" in every important passage.

7. Rev. Juda Kivovele, teacher at the ELCT Theological Seminary in Makumira elaborated on the theme African Leadership in different Traditions, pointing to the fact that, due to lack of understanding on the side of missionaries, methods of African leadership were largely neglected by the churches.

8. Rev. Eva Zabolai-Csekme spoke to the seminar about The Potential Role of Women in the church and introduced programmes of the LWF to the participants. She stressed that a redefinition of the aims and goals of work with and among women is necessary in order for women to contribute in a more creative way to the well-being of their churches and societies.

A substantial part of the seminar was spent defining the needs of women in Tanzania and making plans for work with and among women on the local, national and international levels.

At the closing session two resolutions, one addressed to the ELCT with regard to leadership development among women, and one addressed to the LWF concerning visitation and exchange programmes for women, were adopted by the participants.



Obstacles to Women's Full Participation in Society *

The need to investigate, organize and act

Marjorie Mbilinyi

This paper intends more to raise questions than to provide answers. Very little scientific investigation has been done so far on the specific contradictions faced by women in Tanzanian society. At the same time, there are certain things "we all know" or have assumed to be true. Sharing our own experiences as women, trying to seek common problems, common solutions, and shared understandings is a very important step towards clarifying the nature of "the problem" faced by women. At the same time the problem will depend on the women. A village peasant in an impoverished area of the country faces different conditions than an educated wife of a bureaucrat in town, and their needs therefore may not necessarily be the same. However, certain aspects of male-female contradictions may impinge on both, drawing them together and even compelling the educated urbanised women to join forces with her peasant sister in the struggle for liberation of peasants and workers as well as of women.

After clarifying the problem, it is important to identify what requires further investigation and discuss relevant research methodologies. The result of investigation must be communicated to other women as well as to policy makers and implementers of policies. Beyond investigation and communi-

* Lecture given during the LWF Leadership Development Seminar for Women, Moshi, Tanzania, October 1976

cation programmes related to both short and long-range goals. Related to action programmes are appropriate ways of organizing women to achieve these goals. All aspects - definition of problem, investigation, communication and action - are related and overlap each other. For example, while undertaking an action programme, a group of women may also investigate the process of change taking place among themselves and others and evaluate the success and failure of the programme and their causes. Communication of the findings to participants and, where relevant, to others is essential in clarifying the nature of the goal and the problem; obstacles in achieving it : strength and weaknesses of the action programme as designed, etc. This kind of investigation is very similar to the process of criticism - self-criticism so necessary for valid socialist transformation. Success is dependent on identifying and analyzing the cause of our mistakes.

It is not necessary to have a doctorate degree or to be an expert in order to do research. One resulting idea of colonial education is that certain things can be done only by specialists. There are certain basic principles of investigation which need to be followed, and they can be learned in turn and taught by village peasants, factory workers, church workers and others.

It should be pointed out that the ideas of this paper are defined by a specific context, the context of Tanzania today, an underdeveloped country struggling against foreign imperialism, under its policy of socialism and self-reliance, spearheaded by the national party TANU, soon to be a joint party of TANU and ASP.

No research is ever neutral, neither are ideas in books or lectures. The ideas of this paper are influenced by the author's commitment to socialism and self-reliance, commitment therefore to the struggle of peasants and workers to take command of state power, and to control the production system of which they are the foundation. Since the majority of women in Tanzania are peasants, the analysis will be influenced by this commitment.

O B S T A C L E S

Following are some of the fundamental obstacles to women's full development and participation in Tanzania society :

1. Imperialism and underdevelopment
2. Capitalist organization of production
3. Sexist division of labour
4. Patriarchal kinship and household patterns
5. Inaccessibility of formal education and the structure of the educational system
6. Attitudes of others to self
7. Attitudes of self to self

Although each aspect of the problem is listed separately, they are not all "equal" nor do they represent the same level of abstraction. Moreover, some are the causes of others.

Imperialism is the highest stage thus far of capitalism. In the past Tanzania was colonized so that the resources, both labour and natural resources, could be exploited by foreign capital and a market for metropolitan commodities could be developed. Colonial rule distorted the economy; where villagers were once able to satisfy all their own needs through local resources and local technology, under the colonial economy peasants had to produce crops demanded by industries elsewhere (such as cotton, sisal, coffee) and they began to depend on imported manufactured goods like cloth, hoes, etc. Some areas became highly commercialized in agricultural production, and here differentiation and stratification was furthered, so that some peasants became rich, bought land, tractors or ox ploughs, and could hire others to work for them. In most precapitalist societies women were very important as agricultural producers, responsible for household food production, food processing and food preparation. Skills of food storage and curing were women's skills. The colonialists, however, ignored women's role in production, identifying men as the producers of commercial crops, giving them extensive advice, new seeds, farm implements, and farm training courses. Women were ignored. They had to work on crops managed by their husbands, but the cooperative society usually recognized only the male as head of the household and the one to receive the cash when the farm produce was brought in. Hence, in such places the woman became something like a farm labourer on her own family farm.

One effect of colonial rule was that the economy was not developed i.e. there was hardly any industrial development; agricultural production remained at a very low level of technology. This meant that there were very few paying jobs for anybody, and what there was, was for men. Colonialists wanted male clerks, nurses, teachers, padres, typists, etc. Partly to train such people and to subdue everybody, the government and missions created formal schooling for Africans, but the majority of school children were boys. Most schools offered only standard I and II, and very few children went beyond this. The majority of children did not even enter standard I. In 1945, there was one secondary school and no girls whatsoever were enrolled in it - one example of the educational structure during the colonial period.

Today Tanzania's economy exhibits aspects of the underdevelopment established during the colonial period. For example, 95% of exports are based on agricultural commodities; very little industrial development has taken place and most of what does exist is "light", import-substitution type, not heavy capital goods industry needed for economic self-reliance. Agricultural production is at a low level of technology, the majority of producers relying on hand-hoe cultivation with very little capital or scientific input. The developed capitalist countries profit from Tanzania's remaining unsophisticated because it must continue to import their machinery and their knowledge in the form of technical experts and their capital. Those who profit in the advanced capitalist countries however are the big monopoly capitalists. Our development budget is highly dependent on foreign capital, mainly from advanced capitalist countries, which means our economy can be influenced by the same capitalists who profit from our underdevelopment.

However, our party, TANU, has identified these problems, aspects of the contradiction between imperialism and the peasants and workers and progressive forces allied with them. The Arusha Declaration established socialism and self-reliance as our policy and began the war against imperialism and inter-

nal exploitation and domination. Nationalization of the major means of production contributes to national control over the economy. "Villagization" is meant to destroy the basis for development of capitalist relations of production in the countryside and at the same time allow the people to benefit from living and working together collectively thereby having greater access to schools, dispensaries, water, and the advantages of large-scale production. In this way, urban - rural gaps can be lessened. Mwongozo and decentralization aim at giving the people more power and the bureaucrats less in villages, factories, work places and in society in general. Education for self-reliance has tried to make education more relevant to the work and lives of the peasants and workers and to provide them with the ability to think critically, creatively and knowledgeably; to act with self-confidence and in a cooperative way which is so necessary for socialist transformation. Musoma resolutions opened up the doors of primary school to all children so that by 1977 the former regional uneven development concerning access to primary schooling could be wiped out. Form VI students must work for two years following National Service before going on to university and all places of education should become places of work, just as all places of work should become centres of education.

These are policy goals, their implementation continues.

How have problems of imperialism and capitalistic organization affected women? Statistics show that 98% of rural women are peasant producers. In urban areas relatively few women are workers in transport, communication or factories. The majority of women wage earners are nurses, primary school teachers, clerks and typists, typical sex roles allotted to women. There are very few women in science and technology which are usually considered male occupations.

Access to work is very much controlled by access to schooling. Women have had less access to formal education than men, beginning in the colonial period, and also less access to higher levels of education which are necessary for steady, paying employment. Women comprise only 25% of the total secondary enrolment and less than 6% of first year university.

The kinds of school subjects students take also affects future opportunities, typical of streaming and subject specialization. Science is the most important right now for economic development and is therefore emphasized in higher education. But girls tend to reject science subjects and girls' schools often lack the facilities and qualified teachers. As a result, most girls lack the right subject combinations necessary to enter certain higher studies such as engineering, mathematics and medicine.

Part of the problem is the set of adult role expectations a girl faces as compared to a boy. Women are expected to be wives and mothers, to be obedient to their husbands, not aggressive, not dominant. As girls, they are rewarded for being docile, quiet, obedient and passive; whereas boys are rewarded for being self-assertive, dominant, aggressive, independent, and curious. In the home the wife is expected to serve her husband, take care of the children, provide food for all, and attend to basic maintenance such as heat and water. If she also produces in the shamba or works in an office or factory, she must simply add to this the work of all women.

Kinship patterns mean that parents and the extended family generally depend on boys for the future, especially in patrilineal society, because girls are expected to enter their husband's households and benefit them. Educating a girl, therefore, means benefiting her future husband's family, not her own. Moreover, men and women as well as girls and boys are convinced that men are more intelligent and responsible than women. If forced to choose, many parents will provide education and further education for a boy rather than a girl. As an example of the attitudes women must face, the following answers were given to a question asked in research conducted in 1969, mainly among village peasants in Mwanza, Tanga, Iringa, Morogoro : women cannot be of future benefit, be as intelligent as men, assume major responsibilities, be as strong as men, do all that men do, etc.

These attitudes reflect the place women have had in pre-capitalist society as well as in the present neo-colonial society. Women are agricultural producers, but the land belongs to the husband or the father or the brother. Elderly women might have influence with respect to certain aspects of life, but they still subjugate themselves to their husbands. When a husband speaks, it is not permitted for a woman to interrupt or dissent, nor should young girls disagree with opinions expressed by boys in a mixed group. Women are still valued most for their child-bearing capacity, and particularly when they bear sons. A man is afraid of marrying a woman as educated as himself because she may not be docile and obedient and may be superior to himself. These views are shared by the most educated men in Tanzanian society and by village peasants and factory workers alike. Unfortunately many of our leaders also believe a woman is an inferior being that should be kept in the kitchen.

Such expectations definitely influence women's behaviour and limit their full participation in productive activities. Moreover, women also develop corresponding views of themselves: "I am inferior. I am stupid and silly. I am unable to take on such a big responsibility by myself." In this way, half the population has been indoctrinated to feel incapable and inferior thus destroying potential strength in the struggle to liberate Tanzanians.

A human being's self-image is a product of others, opinions, of the kinds of social interactions he/she has with others, and the experiences as defined by specific historical and material conditions.

If women, for example, are afraid to be assertive and to voice their own opinions in a mixed group, this is not natural female behaviour but rather the product of conditioning by life experience. Hence, to change women's self-image and the image that others have of them requires fundamental changes in historical and material conditions and role-relationships which define that self-image. It is only through action to change such conditions that women's attitudes, i.e. ideology, will change.

C O N C L U S I O N

U.W.T. has already taken great strides in voicing women's problems, ideas and needs, influencing the family law, the maternity law and other such things. Women in their respective places of work and residence, and as members of UWT, TANU, and other organizations including church organizations need to struggle on.

Many vital changes, however, are impossible under the capitalistic system mainly because they are not profitable in the short run. Some of these necessary changes include providing child care centres, medical facilities for mothers and children, public facilities for laundry and eating so that women are not forced to be tied down to so much menial labour nor forced to exploit others by engaging them to do it cheaply. Being tied to such work not only prevents women from engaging in the effort to produce and to transform society because of lack of time, but also because of cloths and cooking do not challenge ideas nor thrust women into association with others. The changes necessary to liberate women therefore are part of the struggle peasants and workers and allied forces against imperialism, internal exploitation and domination. At the same time, contradictions peculiar to women must also be resolved for their full participation and development. Through investigation of all aspects of these contradictions, clearer effective organization of women in all spheres of action must follow. Men will not do it for women - women must do it for themselves. In this endeavour women must also be aware of contradictions among themselves and seek their resolution, keeping in mind the goals of socialism and self-reliance e.g. educated and uneducated, urban and rural, peasant / worker and petty bourgeoisie.

G E N E V A

Pinpointing the reasons for sex inequality at work, the ILO said women were straightjacketed into what were considered suitable occupations from school onwards.

In Sweden, where so much has been done for sex equality, women are still limited to 25 occupations while men choose from among 300, the ILO said, commenting that 'lack of choice goes hand in hand with lack of education and training'.

But jobs which stopped offering security or good pay mysteriously become suitable for women, the ILO said, citing men's bespoke tailoring in Austria as an example.

The reverse was also true, it reported. In many places women were now discouraged from taking up lucrative posts as computer programmers, once considered a woman's occupation.

Reuter

Church Women Executives Call Attention to Human Rights

Glion, Switzerland (EPS) - A Consultation of Christian Church Women Executives, held here January 17-21, to plan strategies for a more effective role of women in church and society has called for massive social action on behalf of human rights.

Convened by the Women's Desk of the World Council of Churches' Unit on Education and Renewal, the meeting brought together 80 Protestant, Catholic and Orthodox church women executives from 43 countries.

Voicing deep concern about the violation of human rights in most nations, the consultation in a major statement expressed shock that so many governments have refused to sign the UN Convention of Human Rights while those that have signed it "have not maintained their commitment". The statement lists 18 forms of these violations with which participants were "personally familiar". These are : violation against the right to dissent; torture of political prisoners; prolonged detention without charges and imprisonment without trial; detention of innocent friends and relatives of political prisoners and activists as a means of pressuring activities into surrender; holding persons incommunicado; sexual abuse of women detainees by male guards and animals; secret trials, not open to public; arbitrary censorship of the press; financial con-

tributions to election campaigns by multi-national corporations; attempts by developed countries to destabilize countries that are struggling for self-determination; the rising tide of militarism; the lack of accountability of police to the society in police states; subtle and overt practices of sexism, racism and tribalism; violation of the right to human wellbeing through economic exploitation; violation of the right to religious freedom; demolition of squatters' settlements; killing of children as they publicly demonstrate against colonialism and injustice; manipulation of people by para-military organizations.

The statement called "upon each one of us present at the consultation, our organizations, our denominations, the World Council of Churches, our government and the United Nations to be active and vigilant in the pursuit of justice and human rights."

An accompanying paper on "*Strategies for Action*", urged as an immediate goal that church groups ask their respective countries so sign the UN Convention of Human Rights, that churches monitor closely the observance of the Human Rights Basket of the 1975 Helsinki Conference on European Security and Cooperation and that church groups conduct citizens' hearings on denial of rights. In these hearings, evidence should

be gathered on the denial of emigration, refusal of visas, censorship of press, unlawful imprisonment without charges and trial, etc. Copies of proceedings should be given to national representatives, to the media and to the churches. The paper expressed solidarity with political prisoners and urged church women to visit such prisoners, write to them and speak out on their behalf. Prison facilities, food, cells and regulations should be monitored and "in these ways, church women can translate into effective action the words of Jesus 'I was in prison and you visited me'," the statement urged.

The consultation adopted a set of *recommendations* designed to prepare women themselves, congregations and church leadership for the greater role women are beginning to assume in church life and in society. New approaches to the counselling of women facing changes in their role should be encouraged, women should be free from the idea that problems encountered in adjusting to a changing situation are indications of failure in living out their Christian faith, and ordained clergy should be trained to be prepared to minister to and counsel women in a changing world, these recommendations urged.

Also *recommended* : studies should be made of existing legal provisions for women and lawyers should be encouraged to aid in interpreting the law to women.

Women's groups in local churches are asked to invite ordained women to conduct services in order to familiarize congregations with women in a pastoral role.

The consultation saw the need for the setting up of a special fund for development projects related to women's needs and concerns. Such a fund should be administered by a committee which includes women in receiving as well as donor roles. The consultation saw as priorities for development projects for rural women: food, clothing, shelter, health and family planning and education, particularly in greater knowledge of the legal rights of women.

Ecumenical Press Service
No. 3 - Jan. 27th, 1977

Dublin, EPS - Women around the world have been asked to support the courageous women of Ireland, Protestant and Roman Catholic, who have launched a series of demonstrations on behalf of peace. The plea was made by 300 women from 60 countries who were attending the World Federation of Methodist Women here August 19-23. They took part in a prayer vigil for peace in Northern Ireland on the same day thousands of other women were demonstrating in Belfast.

The movement began as a memorial to three small children from one Belfast family killed on August 11. It soon developed into massive demonstrations held on three separate Saturdays under the leadership of Catholic housewife Betty Williams. On August 28 police estimated 30,000 people assembled in Belfast and nearly 40,000 in Dublin with smaller crowds elsewhere. Catholics who crossed over the so-called peace line in Belfast to attend the meeting in the Protestant Shankill Road district were greeted by the chiming of Protestant church bells.

Methodist Women Show Solidarity With Irish Peace Movement

During their five-day meeting the Methodist women voted to cooperate with the World Council of Churches in a study on the Community of Women and Men in the Church, and to ensure an effective Christian presence at the 1980 UN Consultation on Women.

After hearing an ecumenical panel chaired by Ms. Brigalia Bam, director of the WCC's Sub-unit on Women, they agreed to stimulate member groups wherever possible "to think and work ecumenically at all levels".

Major time was devoted to discussing how to make the most effective use of woman power for the liberation of all peoples. They invited women in all parts of the world to join in a covenant to work towards the elimination of hunger and its root causes, to deal with poverty and economic problems in their own countries in such a way as to help all people of the world.

The covenant includes the practice of good stewardship of available natural and financial resources and a pledge "to work with my church and

community to raise the level of awareness of global human needs and to participate in direct action programmes".

Participants at the meeting urged local areas and units to develop political education programmes which will help women to understand local, national and international issues. "We must free ourselves from the shackles of tradition and claim the power that is our divine right", they declared. Lay training programmes were seen as one way to equip women to play their rightful role in the power structure of the Church.

Dr. Dorothy Height, president of the National Council of Negro Women (USA) paved the way for the covenant with a speech on "Women and the Use of Power". Recalling her experience in the civil rights movement, she said: "It has taken a while for women who had pioneered in changing interpersonal relationships to accept and learn that thousands died in the civil rights movement to help bring change in the power relations of white and coloured citizens". The goal of human development, she said, is to learn to use different kinds of power and to be aware of "who we are and what we are doing as we use power in a given situation".

Earlier Dr. Nelle Morton, a US theologian and educator, had urged women to "overturn" the current elitist and patriarchal patterns of education and politics and replace them with a system which would include all equally. She called for a new education that would "claim openly to have both a political and spiritual dimension".

Rev. Eva Zabolai-Csekme conducted three Bible studies which centered on the new identity of women as contained in the message of Christ.

Mrs. Priscilla Peters, principal of the Lucie Harrison Girls School in Lahore, Pakistan, spoke on learning to live with people who are different from oneself. "We must not only tolerate the differences but in Christian love accept differences among people because they too are created by God. As church women, we must endeavour to seek channels to bring God's love to all. Only by learning to live together do we really live", she said.

The meeting ended with installation of the following officers: President--Mrs. Elizabeth Kissack of the Isle of Man; Vice-President--Mrs. Esther Sarr, Banjul, The Gambia; Treasurer--Miss Bernice Haver, Oslo, Norway; and Secretary--Mrs. Willa Mae Rice, Pittsburgh, Pennsylvania, USA.

Ordination of Women approved and rejected

EPISCOPAL CHURCH APPROVES WOMEN'S ORDINATION

EPS 28/43
Sep. 30, 1976

Minneapolis, Minnesota (EPS) - The 3-million-member Episcopal Church of the USA has voted to ordain women to the priesthood. At the general convention here the House of Bishops approved the action by a vote of 95-61. In the House of Delegates, clerical members voted 60-38 and lay members 64-37 for the proposal. The action becomes

effective January 1.

The vote affects an estimated 200 women already ordained as deacons. Until now, only men could take the further step of ordination to the priesthood.

SCOTT WEIGHS EFFECT OF ANGLICAN DECISION TO ORDAIN WOMEN

EPS 34/43rd Year
11-25-76

Toronto (EPS) - As opponents to the women's ordination decision within the US Episcopal Church began to organize, Archbishop Edward Scott of Canada said the canonical changes authorizing female priests can have a "creative impact upon relationships" with the Roman Catholic and Eastern Orthodox churches, which officially oppose women's ordination.

The Anglican Primate, who is also moderator of the World Council of Churches' Central Committee, noted that past ecumenical councils "did not...initiate completely new courses of action" but rather "confirmed some beliefs and practices which were under way and rejected others..." He opposed the argument that a general council involving Christians from several traditions should pass on women's ordination before it is accepted anywhere. "I wonder...if waiting for a universal consensus does not

in fact rule out any action. In the early Church many things were tried in one area and then either approved or rejected for catholic use. Perhaps, today, we need again to consider this as a valid way of acting," he said. It may help the whole church reflect at a deeper level, in the Archbishop's view, "if we are prepared to have other churches help us evaluate the results of the action," after it has been tested by experience. This would be a contribution to wider ecumenical relationships. Anglicans in Canada plan to ordain women priests yet this month.

Meanwhile, a congress to present "spiritual principles and ecclesial structures" of a "continuing Episcopal Church" has been called for next September 14-16 in St Louis by the Fellowship of Concerned Churchmen, which is opposed to the decisions of the US Episcopal

Church and the Canadian Anglican Church to ordain women into the priesthood. In a statement, the FCC declared it is impossible for

Episcopalians who want to keep the faith whole to remain in communion with the Protestant Episcopal Church.

WOMEN'S ORDINATION ENDANGERS
CHURCH UNITY EFFORTS

EPS 2/44
Jan. 20, 1977

Rome (EPS) - The most recent ordination of a 40-year old mother of four in Indianapolis by the Episcopal Church poses a serious obstacle to ecumenical dialogue and the quest for unity between the churches, according to Father Gino Concetti, Franciscan theologian and an editor of the Vatican City newspaper "Osservatore Romano",

Commenting on the ordination January 12 of Jacqueline Allene Means in Indianapolis, Father Concetti said "the ordaining of women priests adds to the obstacles to Christian unity, instead of diminishing them". He reiterated Pope Paul's statement in a letter on November 30, 1975 to Archbishop Donal Coggan of Canterbury that the ordination of women priests introduces "an element of grave difficulty" to ecumenical dialogue and Christian unity. The archbishop had written to the Pope informing him of "the slow but steady growth of a consensus of opinion within the Anglican Communion that there are no fundamental objections in principle to the ordination of

women to the priesthood". In reply, Pope Paul summarized the Catholic Church's position that "it is not admissible to ordain women to the priesthood for very fundamental reasons. These reasons include the example recorded in the Holy Scriptures of Christ choosing his Apostles only from men; the constant practice of the Church, which has imitated Christ in choosing only men; and his living, teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for his Church."

Commenting on the papal letter, Father Concetti said Pope Paul was not motivated by "prejudice" or by socially induced attitudes towards women, but by "fundamental" theological reasons. The Catholic Church is not alone in this position, "it is supported in this by the Oriental churches," he added.

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WOMEN WORKERS AND SOCIETY

INTERNATIONAL PERSPECTIVES

published by the International Labour Office (ILO)
Geneva, Switzerland price : SFR. 22.50

Given the state of knowledge about the social inequalities facing women, why asks Elizabeth Reid, then personal adviser of the Prime Minister of Australia, in the opening essay in this collection, are the solutions not obvious and why has so little progress been achieved?

In the contributions that follow women and men from many countries sift the evidence that indicates the persistence of inequalities not only in remuneration and employment, but also in political life, trade union representation and social security protection, in an attempt to get at their causes and to suggest how social policy might be used to eliminate them.

At the outset of the Decade for Women proclaimed by the United Nations, this testimony will be of interest and of value to all those concerned with the solution of a problem which, as Helvi Sipilä points out in her foreword, "does not affect women alone, but has a negative influence, direct or indirect, on children and other members of the family as well, and through them on society as a whole".

ISIS

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C O N T E N T S

<i>LWF INTERNATIONAL CONSULTATION FOR WOMEN IN COLOMBO, SRI LANKA, DECEMBER 5-12th, 1977</i>	<i>1</i>
<i>RECOMMENDATIONS</i>	<i>7</i>
<i>A LETTER TO THE MEMBER CHURCHES</i>	<i>12</i>
<i>CALL TO PARTICIPANTS AND WOMEN'S ORGANIZATIONS OF MEMBER CHURCHES</i>	<i>14</i>
<i>BABIES, BOTTLES AND BREAST-MILK</i>	<i>15</i>
<i>STATEMENT OF THE FEMALE PARTICIPANTS AT THE ALL AFRICAN LUTHERAN CONSULTATION, BOTSWANA, FEBR. 1977</i>	<i>19</i>
<i>ECUMENICAL LEADERSHIP DEVELOPMENT SEMINAR FOR WOMEN GABERONE, BOTSWANA</i>	<i>20</i>
<i>LWF LEADERSHIP DEVELOPMENT SEMINAR FOR WOMEN IN MOSHI, TANZANIA</i>	<i>22</i>
<i>OBSTACLES TO WOMEN'S FULL PARTICIPATION IN SOCIETY</i>	<i>24</i>
<i>CHURCH WOMEN EXECUTIVES CALL ATTENTION TO HUMAN RIGHTS</i>	<i>30</i>
<i>METHODIST WOMEN SHOW SOLIDARITY WITH IRISH PEACE MOVEMENT</i>	<i>32</i>
<i>ORDINATION OF WOMEN APPROVED AND REJECTED</i>	<i>34</i>
<i>B O O K S</i>	<i>36</i>

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